The Christian Socialist

The Golden Rule Against the Rule of [illegible]

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German Socialism and "Booze"

By Rev. Paul Burgess, Berlin

Germany is renowned throughout the world for its consumption of beer. Over 25 gallons a year are consumed on the average by every man, woman and child in the country. Other alcoholic drinks are also consumed in abundance. One soon enough sees the fallacy of the argument that to keep the people sober nothing serves so well as plenty of beer. On the average, again, every man, woman and child in Germany drinks liquors containing 2½ gallons of alcohol during a year. Whenever you go and whatever you do you are supposed to drink. A short time ago I attended a meeting of students who were expecting to be missionaries. They sat around tables where they smoked cigars and drank beer while discussing the need of the heathen and their duty to them. These drinking habits are woven into the very being of German society. They apply for prince and peasant, rich and poor, clergyman and criminal. But, of course, they being the most suffering [illegible]. Since German Socialism busies itself primarily with fighting the battles of the laboring men, it cannot pass over this great foe of theirs, King Alcohol.

To be sure, the party has not put a Prohibition plank in its platform. The other parties declare it doesn't dare to because the saloons are too good recruiting agencies for the Socialists to offend them. The absurdity of this statement will appear in the discussion.

The Socialist Party of Germany recognizes in the first place that much of the present-day drunkenness is bound up with economic and social conditions. Because they live and work in unhealthy places, men are driven to drink. Long hours of work and insufficient nourishment have the same effect. Often the saloon is the only place open to the laborer to eat his midday meal or to have his recreation in the evening. In view of these facts the party demands reforms in all these lines by the State.

A few years ago the leaders of German Socialism looked upon economic conditions as alone explaining the consumption of alcohol. The idea was, simply do away with capitalism and drunkenness will disappear. This was a very comfortable doctrine to preach. But the trouble was that capitalism was not abolished and the working men just made its existence an excuse to go on drinking. And a drunken set of working men is a pliant tool in the hands of capitalistic politicians. So today, while recognizing that economic conditions have much to do with drunkenness, Socialism in Germany is putting its emphasis on the fact that the laboring man can, if he will, throw off the drink demon. Beginning at home, the party has declared that at none of its meetings shall anyone be urged to drink. Some locals have even passed a resolution forbidding the drinking of intoxicating liquors of any sort at a meeting (a heretofore unheard-of reform for Germany). A special temperance society has been organized among the Socialists whose members pledge themselves to abstinence. This society publishes a fine semi-monthly paper and has at present nearly 3,000 members. In the name of the Party pamphlets are spread among the people containing sentences like these: "Just because the worker is poorly nourished, he has all the more reason not to make his expenditure for food less by spending his money for drink, which only makes him the more susceptible to disease," etc. "Alcohol is a poison." "The only safe way is to let it absolutely alone," etc. The party press is out and out for temperance and is doing a great work for this good cause.

We said the party as such had not endorsed Prohibition. Yet this statement must be qualified. It passed in 1909 the famous "Schnaps boykott," which calls upon all Socialists to refuse to drink any spirituous or distilled liquors. Other motives besides the purely humanitarian desire to prevent men from making beasts of themselves were not lacking. It grew out of a political situation in which the Government had been raising the internal revenue tax on these spirits, so causing the burden which fell on the slaves of drink to increase. But with it the consciousness was not wanting that for the workingman to give up the use of liquor was not a sacrifice but a gain. Many Comrades complain that the boycott is not faithfully carried out. But figures speak louder than words. In 1909 the average consumption of spirituous liquors in Germany was 4.2 quarts per capita. In 1910, the first year that the boycott was in force, the consumption of these liquors fell to 2.8 quarts per capita.

It is recognized by all students of the question that German Socialism is the greatest force making for the cause of temperance in Germany. But it never forgets that temperance is merely a side issue and that if we stopped the manufacture of liquor entirely the great crying social injustice of capitalism would be just as awful as ever. The main issue before the world is Socialism.

The Mission of Socialism—To Abolish Poverty

An Address Issued by the Socialist Party of Hartford, Connecticut

The Christian religion has within it dynamics sufficient to revolutionize social conditions, but the clergy fail to set the dynamos in motion. If this be true, then the clergy are the greatest obstacles in the way for a change in social conditions.

No professor of Christianity can be a Christian and consciously dodge the interest, rent and profit question.

A Simple Definition on Socialism

Socialism is the public or collective ownership of the means of production and distribution, the object of which is the abolition or destruction of interest, rent and profit, which is legalized robbery, and the three only known sources by or through which any person can obtain wealth and become rich without labor.

Objections to Socialism

Clergymen are opposed to Socialism because they say it does not recognize sin as the cause of economic evils, and their mission is to convert the individual from sin.

Assuming this to be true, why don't the clergy preach against sin? Where is the clergyman who has had the courage to preach against interest, rent and profit (which is legalized robbery, and the father of all sin) that has not been obliged to leave his church?

Socialists do not, and cannot blame the clergy, for they know the clergyman must get a living, and unless he is economically free, he is a slave to the church organization, and the boasted American religious freedom, and freedom of speech is a farce, a myth.

This is equally true of all wage earners who are obliged to earn a living, and are consequently not economically free. They are absolute slaves to their employers, and again the boasted American freedom of speech and life is a farce, a myth.

Some of our good Christian friends say "Socialism will destroy the Christian religion." If this be true, then it is because the Christian religion is founded on a sin, for it is certain that Socialism will destroy interest, rent and profit, a legalized crime, and in so doing abolish poverty and riches, which are the dominant factors in the "love of money, the root of all evil." If this be true, then Socialism will destroy all evil and those opposing Socialism are the promoters of crime.

Some say, "Socialism will destroy the family and marriage relations." If this be true, then it is because the family and marriage relations are based on a crime, for Socialism will certainly destroy interest, rent and profit, a legalized crime.

Many say "Socialism will destroy the incentive or ambition." If this be true, then it is because incentive or ambition is based on a crime, for it is certain that Socialism will destroy interest, rent and profit, a legalized crime.

Anti-Socialists, non-Socialists, apologists, beneficiaries and Christians (so-called) all condoners of interest, rent and profit, say "Christ said, 'The poor ye have with you always,'" inferring it to be of divine ordering. Yes, Christ did say it, but to whom did He say it? To Judas Iscariot the thief, thus signifying that so long as there is legalized robbery, there must be poverty and the poor.

There are those who say "Socialism will require a change of human nature, as it is too idealistic for the present condition of society." If so, then the sooner interest, rent and profit, a legalised crime, is destroyed and Socialism adopted, the better for humanity, for it is the only method to prove that Socialism requires a change in human nature.

Another objection: "Socialism will divide up all the wealth of the world, taking from the industrious and worthy and giving to the lazy and indigent, but only for a time when it would again be in the possession of the industrious and frugal." If the abolition of interest, rent and profit will divide up the wealth of the world, as claimed, then such a statement is true, but the common sense of the reader can decide this question as they will all the other propositions mentioned.

One other objection "Socialists will become as corrupt as Republicans or Democrats." If this be true, then it is because the abolition of wholesale robbery will make Socialists corrupt, for Socialism will certainly abolish interest, rent and profit.

Some Things Socialists Know

Socialists know that Socialism would be a calamity for the legalized robbers, as it would deprive them of their means of getting a living without labor.

Socialists know that there can be no such thing as honesty in business under a capitalist system of industry, for its basic principles are based on a crime, namely: interest, rent and profit.

Socialists know that under Socialism, the judgments of God would be executed, which cannot be under capitalism, namely, "That if any would not work, neither should he eat." In other words, "In the sweat of thy face shalt thou eat bread."

Socialists know, that the producers cannot grow poorer by getting all that they produce as they would under Socialism, instead of getting only a small part of what they produce, as they now do under capitalism. By producers is meant all necessary wage earners, such as Teachers, Preachers, Doctors and even Lawyers and Policemen, if they should be necessary to society.

Socialists know that the rich cannot grow rich by getting less of the products of the wage earners, as they will under Socialism. The consequence must be, they will be obliged to work for their living, as other people do. A righteous proposition.

Socialists know that the mental and manual workers produce all wealth, consequently should have all wealth.

They also know that if under Socialism there should be any able-bodied people encumbering the earth who do not produce anything, they should not have anything, but be permitted to perish by starvation. This again would be a righteous proposition but could not be justified under capitalism.

Socialists know that unless you vote the Socialist Party ticket you will never get Socialism, as the Republican, Democratic, Progressives (so-called) and Prohibitionists absolutely uphold and defend the right of interest, rent and profit.

Socialists know that the only known remedy for poverty is the abolition of interest, rent and profit, which is Socialism.

Frances E. Willard, who spent her whole life for the temperance cause, said: "It was only our ignorance which kept us from striking at the root of intemperance, namely: Poverty and the anxiety for the insecurity of work. Remove these and in a short time drunkenness would be unknown. It is God's way out of the wilderness into the promised land."

Elizabeth Cady Stanton, the great woman suffrage champion, said: "We have come to see that the right of suffrage avails nothing for the masses in competition with each other for a miserable existence.

"Those who have eyes to see and brains to know, recognize the fact that the period for all fragmentary reforms is ended, and agitation for the broader question of Socialism is now in order."

If thy heart is as the Socialist Crusader's heart, send in $2.00 worth of subs and get in the ranks.

The Socialist Crusaders have started never to stop until the happy day when Socialism has been fully ushered in.

The Short Story

OUT OF THE FIRE

By Abraham Scharffenberg

Fire—help—fire!

Clang—lang—lang—clang.

The clangor of gongs, the shrieks of whistles and honks of auto horns broke suddenly upon the nightly hush of the suburban street, and within a moment horses, engines, trucks, bustling men in oilskins, and yelling people in nightrobes, crowded the dingy thoroughfare as if conjured from the ground by a wizard's wand.

A wooden three-story tenement house emitted smoke and flames from the roof, while in the narrow doorways below people were already jamming each other in frantic efforts to save their meager belongings. Near the entrance stool an elderly man whose sunken face and stooping figure told of the long-suffering invalid. He was leaning on a tall young woman, scarcely out of her teens. The girl was pleadingly grasping his hand, unmindful of the night wind's pranks with her loosened wealth of yellow hair. With a most pitiful expression on his haggard features the man presented a picture of abject lament as he frequently turned his gaze towards a top story window from which the smoke began to pour out. It was evident from the gestures that he desired to undertake something from which the young woman was restraining him.

Suddenly, as the firemen had driven out the furniture-saving crowd and were about to drag the hose through the door, the old man, with unexpected agility, hobbled into the burning house. With a shriek the girl sought to rush after him, but a fireman caught her. "Stop him! Oh, my poor father! Stop him!" she screamed in agony. With a musty oath another man in oilskins leaped into the doorway, but in the darkness and smoke the seemingly demented old fellow had already disappeared.

"Old man Johnson's gone crazy; he ran right into the fire," some one shouted, and the awful news was repeated in several tongues, of which the Swedish was predominant.

A painful pause—then, illuminated by a burst of flames, a horrible spectacle chilled the blood of the onlookers. In the window he had so eagerly watched stood the old man, arms beseechingly stretched forward, and the body leaning out almost beyond the point of balance; his face was black, his beard was gone, and the clothing ablaze. As he fell forward limply hanging over the sill, he was seen with both hands clutching a small object. With incredible rapidity, a fireman scaled the ladder raised to the window and, protected by a rain from the nozzle, he lifted the charred body out of its frightful position.

* * * * *

A young man of stocky build and rugged features, whose general appearance decidedly suggested rural surroundings, stepped into the office of the Samaritan Hospital. In answer to the clerk's question as to his business, he briefly stated with a slight foreign accent: "I want to see the head man." Being directed to the superintendent, he said abruptly: "I understand there is a man here who wants some skin."

"Ah!" cried the manager, with a gleam of comprehension. "You have come to let us graft some of your skin on old Charley Johnson. I see! Good! A relative of Johnson's, I suppose?"

"No, I don't know him. I read about his case in the Swedish newspaper."

"Well!" uttered the superintendent, with unfeigned amazement, "who are you, then?"

"Just Johan Stormons. I live in North Dakota," the young man retorted, simply.

"Stormons," repeated the other, "that is a Finnish name, if I am not mistaken?"

"Yes, my parents are Swedish Finns, but I was born in this country."

"Strictly, then, not even a countryman of Johnson's; and you have come all the way from North Dakota to Chicago in order to make this sacrifice for a man you have never seen! But," he added, quickly, as an explanation seemed to have dawned on his mind, "do you know that the patient is a poor man, and could not pay for the service you offer?"

"I know he is poor, and that's the reason I came," answered the stranger with a proud backward toss of his head. He seemed like one in whom the social class spirit had awakened and who was taking the part of one of his own caste. "But," he added, hesitatingly and more humbly, "I am poor myself, and I cannot offer my help unless my expenses here at the hospital are paid for me until I can go home again."

"Oh, certainly, there will be no difficulty on that score," replied the superintendent with a trace of a smile at the doubt. "But," he added, apparently rather to test the depth of this self-sacrificing spirit than to offer an objection, "the surgeon who would perform the operation told me that the subject from whom the transplanting is done should not be under the influence of an anesthetic, as that would lessen the vitality of the skin. It requires some exceptionally live tissue in this case. We have tried the shell membranes of hens' eggs, but with no result."

"Very well," retorted the young Finn with a shrug of his massive shoulders, "I have read a little about such operations, and I know, of course, that it hurts. You may flay me until I can't stand it any longer, and then put me to sleep. As for vitality," he continued, jocularly pinching the skin of his wrist, "I believe my bark is as healthy as you can get, and it will grow on to anything with a trace of life in it."

"Yes," said the chief of the hospital, surveying him admiringly, "you certainly are a healthy young man—and not only in body."

* * * * *

Charles Johnson, now on the high road to recovery, was reposing in a wheel chair on the lawn of the Samaritan Hospital. Brilliantly shone the September sun, and the convalescent basked in the amber flood with a contentment that softened the sharpened lines of the sunken features.

A well-dressed man of about thirty approached, and, touching the invalid on the shoulder, said in Swedish: "I am glad, and I thank God, that you are getting on so well."

"How do you do, Pastor Sundeen," Johnson saluted, recognizing in the man the minister of his daughter's church. "I thank you for your sympathy."

"But I must say, Mr. Johnson," resumed the clergyman, "that we were utterly disappointed in hearing that you had deliberately risked your life for a few paltry dollars. We always looked upon you as a model Christian, a man who bore his trials humbly and philosophically."

"Ah, I suppose they do look upon me as an old miser after this. Yes, you are right," continued the invalid, his expression changing to painful bitterness; 'a few paltry dollars!' That which you refer to was a few securities, snatched from the financial wreck which followed on my physical breakdown, and representing but a small sum. You are very much mistaken, however, if you think that mere love of money actuated me. I have come to hate money as a slave hates his master——"

"Then," interposed the minister, "I cannot see any motive for your rash deed."

"No, you cannot understand what that money was to me, because you have not learnt to know the world as it really is. Only the unfortunate who have fallen by the wayside, unable to hold their own in the scramble, can realize how wolfishly selfish is the present social system, and how literally it is true that the dollar is its god." The old man shook with excitement as he continued. "Those 'paltry dollars' was the only proof I had to offer the world of my right to live as a man and support my daughter, not depending on alms. And they enabled me to seek the aid of specialists for my ailment, and thus gave to me a glimpse of hope again to be well and useful."

"Calm yourself, Mr. Johnson, calm yourself!" cautioned the reverend gentleman. "Remember that you still are an invalid. I regret the manner in which I referred to the matter, and I sincerely apologize. We must be thankful for the good ending. In that young man who came to your rescue we can surely see the finger of a beneficent Providence."

The convalescent's face brightened at the mention of his rescuer.

"Ah," he said, slowly, "there is not one of us worthy to untie the shoelaces of that young man. If we had but a ruling minority of his caliber in the world we should soon have a society that would be providential to each of its needy members. You criticised me; let me retaliate. If you clergymen wish to do real good in this world, quit your rites and theological hair-splitting and enlarge upon that wonderful saying of the Master: 'And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' I see in this utterance the essence of Christ's mission; but it is almost lost in the intricacies of Theology. If the sympathetic Jesus were among us today he would, compassioned by the heart-groans in the very midst of our Christian communities, cry out as He did to the Jews: 'This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me.'

"I tell you, Mr. Sundeen, it is high time for the clergy to realize that their true profession should be to construct a Social Providence out of the minds given in their charge, as our architects and inventors construct houses and machinery out of their raw material."

"You see things in very dark colors just now," said the pastor, consolingly, "but when you are well again you will recognize the wisdom in things as they are. We must believe that our sufferings are sent us to a good end."

"Yes," retorted the invalid, an inspirational light spreading over the wan features; "I believe all things work for the good, and that sufferings are to a good end. But they are lessons not only to the sufferer, mind you. You see in me the fruits of our marble-hearted 'Christian' society. I am saved—though but a mere wreck—only by the mercy of a soul that has escaped the crystallizing process of our superficial, usuring civilization. But it has all caused me to feel how we sufferers play a grave and pathetic part in the world's ripening. The cripple and the criminal, those unfortunate twins of Greed and Want—the heartless father and the breastless mother—are alike the teachers of humanity, exemplifying its mistakes; and before the world heeds their voices, instead of hushing them in poorhouses and prisons, before it learns the reasons and the remedies for their wretchedness, it will never reach heaven."

Stormons, accompanied by Miss Johnson, had joined the group from behind. The young Finn, after having been introduced to the minister and modestly having received a burst of well-worded laudation from that gentleman, extended his hand to the invalid in the chair, saying:

"Well, Johnson, I've come to say good-by. I leave this evening for home, but shall first hunt up some distant relatives in the city."

With tears of deepest emotion rolling down his withered cheeks, the old man clasped the offered hand with both of his.

"My dear, my noble benefactor"—his trembling voice almost failed him—"my Godspeed shall ever be with you—what you have done for me"——

"Oh, that's not so much, after all," interrupted the young man, embarrassed by the expression of gratitude. "When I came here I did not suspect that you were the man who had written those articles on 'The Rights of the Children of the Earth' in the Swedish Socialist paper. I am doubly glad now that I could help you; for, you know, I believe in what you call 'Christianity Applied.'"

Anxious to change the subject, he added: "I shall hear occasionally how you are getting on, for Hildur and I have agreed to write to each other."

The father, glancing approvingly at his lightly blushing daughter, retorted: "Nothing should make me happier than to see you two on familiar terms. She told me but yesterday," he added, smiling, "that she never knew what a real man was until she met you."

Stormons sent a shy but tender glance at the handsome blonde, whose refreshing attractiveness was heightened by the glow of embarrassment. "We are quits, then," he exclaimed with an effort at joking, "for if I could hold a better opinion of what a good woman is than that I have from my mother, I should have received it from Hildur, as she nursed me while I had to stay in my room. Why, she coddled me until I began to imagine I was a real baby."

Everybody smiled and the young man seized upon the moment to take his leave. At the gate the girl, who had accompanied him, said simply: "I shall see you at the train this evening, but, I hope—not for the last time."

Two pairs of blue eyes, of that hue which seems a prophecy of the world's ultimate upliftment, looked for a moment deeply into each other.

"No," he said slowly, "not for the last time. This money which the kind people of your church subscribed for me makes it possible for me to take a course at the agricultural college of my state. I have long wished for that, but I could not because I had my mother to care for. When I am through I shall see you again, Hildur; I shall come and ask you a very serious question." He turned abruptly to go, the strong man frightened by the half-made confession. Yet he lingered long enough to hear the sweet music of her whispered reply:

"And till then, Johan, I shall discourage that question from any other man."

TO THE COLLEGE MAN

By Sidney N. Hillyard

"Like some sweet summer morning after a night of pain," is the feeling which inspires us when we walk through the streets of the college town after spending a hard-pressed time in one of our great cities of riot and business. The fresh-scented air is redolent not of gin and the stock-exchange, but of the maple tree and the open road. Here are not those who are screaming in grotesque falsetto for a place at the trough, but who are, though they may not know it, choristers at a shrine.

The eager balancing of cost and margin at a price unknown in wasted nerve gives place to the invincible tranquillity which flows from the moistened earth, the silent trees, and the poise which comes from taking that which leaves as much behind. Which leaves as much? Yes, more; for he who imparts the stores of knowledge to the acolyte of the campus does but increase his own possessions, while in yonder city the hand of every man is at his brother's throat. From the college flows an unchallenged stream, as coursed the oil from the cruse of the widow—for only can the cruse run dry when it ceases to pour.

The shadows of the cloistral courts, that wait upon the moon-rising to change their place in gentle silences, forbid the howling of the water-front; and in an hour beneath these ever-beckoning branches the roaring and suspicion of the wheat-pit is dying in our ears. The countenance of the stranger has relaxed! Here are earnest faces, and many a solemn one, but the haunting terror of a grim tomorrow is nowhere to be seen, nor the unrecognizing eyes that peer outward from the hunger of dead hearts.

Keep, then, your college as it is—a vale of rest. Let them who needs must come and open with the moving picture, the slot-machine, and noise, let them keep their distance from your school. All too soon will the fury of the world break in upon you, so let not thieves break through and steal your short serenity. Here in your college is the solitude of meditation, the crypt of time among the shadows in the abbey of consolation. Here must be quiescence. Here must the stillness of the past find resting place for many years in order that the inspiration of its listening shall not pass you by.

Weave no crown of brittle workmanship! Let no broker sell for you that which we find here on every hand! No ephod, be its linen finer than the gauze of spiders, can make for you a covering to compare with that of knowledge and of understanding! So may the Fates prepare for you a feast of learning while you stray for a passing moment in the fields of their generosity.

But though College may, like a mountain range, stand high above the valley and the desert, watering both with her everlasting snows—yet must she be ever mindful of that world around her, nor must she forget that it is compassion which becomes the stronghold of greatness, and not the coarsened laughter of bigotry and scorn.

Ignorance lies around us, but to whom do we owe our own enlightenment? Slavery has numbed the brain of the worker, therefore it is to those who rejoice in the freedom of the college that the call comes in to show justice to the dwellers in stony places, for to whom much has been given, from him shall much be required.

TODAY

By Mary Quinlan Laughlin

Through rolling drops that drench the window pane,
We gaze across a long and level street,
And note the varied moves of many feet
That splash through running streams of fallen rain.
And, all the while, we feel the stinging pain
Of dull and dreary days and nights we meet;
Of Friendship that doth seem as false and fleet
As winds that swing with yonder weather-vane.

The long, shrill whistle of a speeding train
Sprang welling waves of Wander-lust today;
Spread sloping hills, green groves and likely lane
With scattered groups of grazing kine astray;
And friendly flowers are beckoning again
From fields and fallow lands far, far away.

ROLL ON, YE VAST BILLOWS

By T. O. Lyman

Roll on, ye vast billows, that bear us away
On the ocean of life in these vessels of clay!
Our chart has been drafted, and lies by the helm,
And Christ, our true Pilot, ye cannot o'erwhelm.

Through sunshine and storm we'll proceed on our way
Towards the Haven of Rest in the bright realms of day;
Towards the harbor of Heaven, where hope is fulfilled,
And the essence of love is so purely distilled.

We know that the maelstrom and breakers are near—
Roll on, ye vast billows, naught have we to fear;
Our chart is correct, and our Pilot is true,
With strength in his sinews to guide our barks through.

Though whitecaps may rise to the clouds of the sky,
Your threats of destruction we proudly defy.
Our courage is dauntless, no threats can subdue;
Our watchword, "Sail on!" till the journey is through.

Our Helper, our Guardian, our Saviour and Friend,
We trust in Thy love, and upon Thee depend;
We feel that through Thee the redeemed of the Lord
Shall ever partake of the promised reward.
We feel that the blessings we daily enjoy
Deserve in Thy praises our tongues to employ.

SPECIALTY FOR 1912

What a great thing it would be to send the Christian Socialist to every preacher in America for at least three months during 1912. IT WOULD CONVERT THOUSANDS OF THEM TO SOCIALISM. And then they would "roar and thunder" from the pulpit against capitalistic crimes until they would WAKE THE DEAD consciences of their hearers and the nation would be aroused. IT CAN BE DONE. Plan for it.

MUST BELONG TO ROOSEVELT

My ol' dawg, he ain't no houn'.
He's a bull, an' he weighs 'bout 80 poun';
With two rows o' teeth an' a plum' bad frown,
Nobody ain't kickin' MY dawg aroun'!
—Q. S. A., in Chicago Tribune.

SOCIALIST CAMPAIGN SONGS, with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. [illegible] per dozen. [illegible] per hundred.

The Socialist Crusaders

50,000 Subscribers by the Presidential Election

The month of May is coming to a close and by the time this issue reaches many comrades, May will have passed, the deeds done will have been recorded and the Socialist Crusaders will be moving on to victories higher up.

Do we dare ask ourselves the question, "What have I accomplished?"

Comrade, if you did not get on the Socialist Crusader list, from the point of view of a Socialist Crusader, you haven't accomplished very much. **Come out of the dark, get in the ranks, help push the battle and shout the victory.**

Two dollars' worth of subscriptions puts you in the ranks of the Socialist Crusaders, with 50c in literature to your credit. Anybody could do that. Just loan your **Christian Socialist** to your neighbor, ask him for his subscription and then go out and get one more. Read the following reports. You will find what the comrades think of the Socialist Crusaders, what they are doing, and also find what a great place the **Christian Socialist** fills in the homes and lives of the American people.

"You will find enclosed $2.50 for subscriptions to the **Christian Socialist.** The Socialist Crusader plan is certainly fine. There is nothing on earth that I would rather work for than Socialism—the emancipation of mankind. And I trust that in the future I will be able to do more for the cause I love so well. Fannie E. Deuser, Mo."

"Please enter me as a Crusader. Enclosed is check for $2.00. Send the four subscriptions and for the promised 50c credit in literature, please send me its worth in copies of the issue of May 16th. I wish to distribute that excellent sermon, 'S. O. S.' Fraternally yours, Rev. James L. Smiley, Md."

"I think the Socialist Crusader movement will be a success. I have contended that Socialism is Christianity practiced. Every cent outside of a living we put into Socialism being sure of our final reward. I am going to pass the **Christian Socialist** out in a church where I understand there is not one Socialist. Robert B. Lanchester, Calif."

"God bless you! I wish I could dump hundreds of dollars into your laps to help along the glorious work you are doing. But as I can't be in the band wagon I will at least try and keep in sight of the procession. Enclosed find one subscription for the **Christian Socialist.** Teresa Elkins, Ill."

"I can't afford to be without the **Christian Socialist.** Long may it live and grow, for it is the best paper published. W. E. Godsey, Calif."

"I could not do without your paper. S. S. Posey, Texas."

I thoroughly appreciate your good work and plan a contribution. Rev. Evore, Evans, Pa."

"Dear Comrades, as we are Socialists and readers of the **Christian Socialist,** I will do all I can to help in the good cause. I can do very little, but accept my mite. Mrs. Bertha Emery, Kansas."

"My wife and I think the **Christian Socialist** is the best of the six Socialist papers, though they are all good. Otto A. Miller, Mich."

"Find enclosed $1.00 to pay for my subscription to the **Christian Socialist** for one year. I don't want to be without it, as I think it is a grand paper, and I wish that I could give it a big lift. J. B. Hewitt, Calif."

"Somebody has just sent me the **Christian Socialist,** and it strikes me as just the type of literature we need. I have heard of it before, but had not seen it. Why don't you put it into the hands of the church people, especially the ministers? Rev. G. H. Young, Fastor Baptist Church."

"Hoping you will have an encouraging year, full of hopes achieved. The minister here refused to accept copies of the **Christian Socialist,** returning them in a most discourteous manner; however, I pass them on to the Sunday school teachers, drawing their attention to the S. S. lesson. Sincerely a well wisher, Mrs. H. G. Duvall, Maryland."

"If I owe you anything, let me know and I will remit, but never stop the **Christian Socialist,** for I do not want to miss a copy of the paper. I read it and pass it on to my neighbors, and it is doing good work. Hoping that the **Christian Socialist** will be read by every family in the United States, I am your comrade, S. M. Sylvis, Okla."

"Dear Comrades: I am so well pleased with the **Christian Socialist** that I want to sent it out to others. I think I have always been a Socialist and did not know it until I began to read up on it. I believe in the principles of Marxian Socialism and am working to hasten the day when economic slavery shall be no more. Viola V. Dougherty, Iowa."

"The **Christian Socialist** is surely destined to be the leading Socialist paper, and it is a great power for the cause. May God's blessing rest upon it. F. L. Callender, Fla."

These reports come from the North, the South, the East and the West. They come in from about every state in the Union and from Canada.

No report comes from the dead; but this we do know, the "Live Ones" are in the Socialist Crusaders. They are working and their light is shining.

The Socialist Crusaders are coming up the road. Have you got in yet? Come on, be one of the charter members.

You, comrade, down there in that burnt-over district, sow the **Christian Socialist** around those old dry places and then watch the desert blossom forth as the rose.

Not two months old, but the converts are coming in and they are all workers, workers, mind you, not drones. You have to produce the goods to get into the Socialist Crusaders.

ENLISTMENT BLANK

The Socialist Crusader's Effort

The Christian Socialist,

Herewith find $2.00; send The Christian Socialist to

Name	Address	City	State	Amount
Sent by				

WHAT ABOUT IT?

On the front page of the issue of the **Christian Socialist** of May 23 was an appeal that ought to touch the heart of everyone who has not been so hardened and seared and blinded by capitalistic greed and meanness that they cannot see out of their own little close-fisted selves.

A man who has the power and will see his friend go down calling for help and does not put forth every bit of energy at his command to help that friend should be compelled to live the remainder of his days with his mother-in-law, Taft, Roosevelt and all other unpleasant memories; three times per day he should have served up to him capitalist hot air and broken promises.

Comrade, if you don't send that sub in here I hope you will have to hang on the street car straps, fight mosquitoes, drink dirty water and breathe microbes until you learn some sense.

If the **Christian Socialist** doesn't stand for a home for every man (that means your mother-in-law will have a home of her own own), for clean water, clean streets, clean mouths, and clean lives, then just pass it by and don't send that sub.

But if it does stand for these things, for these things' sake, and for the sake of all that is good and pure and true and lovely, send that sub. Get it from someone else, or pay for it yourself, but get it in quick.

Comrade, if the **Christian Socialist** hasn't talked to you right, tell us what to say and we will say it. But this one thing the **Christian Socialist** does know, if every friend does not send in at least one sub very soon it will mean hardship, suffering and much loss to the Cause.

A. F. M.

MY ANSWER

The CHRISTIAN SOCIALIST, 5443 Drexel Ave.,
Chicago, Ill.

Comrades:—

Herewith please find 25 cents. This entitles me to a subscription for this amount. And I also pledge to send this amount every week for twenty weeks, by securing a subscription or furnishing the money myself.

Name ....
Address ....
City .... **State** ....

FIGHTING MILITARISM

The following is an indictment of militarism written by Mrs. Fannie Fern Andrews, Secretary of the American School Peace League:

"War debt began with the nineteenth century. Not until the establishment of constitutional government had nations any credit in the world of finance. The bond of a king was notoriously bad security. Since 1800 the war debts of the nations have grown by leaps and bounds. That of Europe as a whole amounts to more than $26,000,000,000, bearing interest at the rate of $1,150,000,000 per year. All these 'endless caravans of ciphers' represent sums which have never been paid will never be paid, can never be paid, so long as the present system of national armament goes on. For practically the entire amounts now raised by taxation in civilized nations go into the support of armies and navies. The United States, in splendid isolation from old entanglements, without an enemy in the world, and bound by ties of blood and commerce to all civilized nations, spends 73 per cent of her income in this way. The civil, or non-military, expenditures of Europe are so small as to be negligible.

"At the present rate of expenditure the four countries of Germany, France, Great Britain, and the United States, will spend in the next forty years, the life of one generation, for the support of armies and navies, an amount sufficient to build twenty million country and village houses at an average cost of two thousand five hundred dollars each. With father, mother and four children in each of these houses they would furnish homes for one hundred and twenty millions of people, which is more than the total present population of these four countries living in villages and the open country. Thus the fear of war is consuming the homes of the rural and village population of these great nations in a single generation.

"It is estimated that the total direct cost of the armies and navies of the world each year in time of peace is two and one-half billion dollars, which equals the total valuation of the wheat and corn crops of the whole of the United States."

It will be impossible ever to pay these great national war debts. They are helping to crush the system which caused them, and bring on the time when all debts must be forgiven—including the crimes of capitalists against the workers.

CUTTING IT OUT

How to Get On the Water Wagon and Stay There

An original, witty, sane, and suggestive book by Samuel Blythe on "Why and How to Quit Drinking." Cloth bound; sixty pages; 35 cents. Forbes & Company, Chicago.

Get in the Socialist Crusaders and catch some of the joys of co-operation.

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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THANK YOU

To the comrades who responded to the Spring Ingathering appeal the Christian Socialist desires to express thanks and to wish them much joy in their noble work for the cause.

THE RIGHT METHOD

James Denison Sayers in the Dallas, (Tex.) **Morning News** presents a reply to the attack of a Roman priest against Socialism, which is a model in its spirit and method for all Comrades who wish to "reply."

1. It is a model in the fact that it assumes the intelligent fairness of the editor of the **Dallas News.** The reply was presented to the paper that contained the attack, and must have been printed in full, as it fills a long column and a half with small type.

Too many comrades, not wishing or trusting to ask for space to reply in the very paper which prints an attack on Socialism, in which alone a proper reply could possibly refute the hostile arguments in the minds of those who read them, send their replies to some other paper which does not wish to print them because its readers did not get the attack and would not therefore appreciate the reply.

The fact is that most of the editors, even in cases where they dare not themselves write favorably with reference to Socialism, are glad to have a properly written article on Socialism by a Socialist, especially in reply to an attack on Socialism printed in their own columns, and local Socialists should appoint the best writer of their number to furnish replies, news notes and brief articles to their local papers. You would be surprised how much telling matter you could get into your local papers.

2. Comrade Sayers' reply is in proper spirit. It contains not a hint that the editor may not be willing to grant space for a fair reply, or that the priestly opposer of Socialism is dishonest, or that the readers may not be fair-minded. It merely furnishes, in a spirit of fairness, "sweetness and light," the facts and arguments needful to refute the priest's attack and calculated to convince the general reader. No one could possibly feel offended or abused by this reply, while every one must be made to think more favorably of Socialism and of Comrade Sayers.

3. The reply first meets the stock arguments against Socialism in a fair and kindly manner toward the church, then presents the chief aims of Socialism and closes with an appeal for it directed to the higher motives and best impulses of humanity.

We congratulate both Comrade Sayers and the **News** and commend their example to all comrades and all local papers.

Comrades, try by fairness and kindness to get more Socialism into your local pulpits and papers. "That's the thing"—better even than a local Socialist paper, for it reaches more non-Socialists.

ANOTHER RED SPECIAL.

The "Red Special" was on the road sixty-five days a trifle over two months—with one series of meetings, and cost $36,000.00. Counting railroad fare at 3c per mile a man may be sent clear across the nation and return, a distance of six thousand miles, for the sum of $180.00. Stopping to lecture on an average of every fifty miles, it would require him one hundred and twenty days—four months, to make the complete circuit of the country. At $3.00 per day, net, the rate for national lecturers, his wages would amount to $368.00. At an average of $2.00 per day, his hotel bills would aggregate $240.00. Thus railroad fare, $180, wages $360 and hotel $240, would aggregate only $780. Allowing liberally for slight digressions from the main line of travel, for correspondence and for advertising, this man's total cost to the party for four months of steady lectures, covering a line from sea to sea and back again, would not be over $1,000. That is, the party could have kept THIRTY-SIX of its lecturers constantly in the field for **four solid months**, making 72 trips clear across the nation and deliverying FOUR THOUSAND THREE HUNDRED AND TWENTY LECTURES, reaching every state in the Union over and over again, for what it cost to splurge along on a single series for a little more than two months.

Does some one object that the $36,000 could not have been raised for the thirty-six men? Indeed it could have been raised far more easily; for each bunch of comrades would gladly bear the expenses of their local meetings, and thus spend more for the campaign where they need it most and where the results may be more clearly seen.

It is the local campaigns that count. Let the national office send out a big, strong list of speakers to every part of the country and not waste the money of the comrades on red fire. The spectacular campaign of 1908 bled the comrades profusely, but it did not show the proper results when the votes were counted. Let the money go to the many local Socialist speakers and local expenses, not to the railroads and a few comrades in a foolish display.

Rules of Debate

Personal Conduct When Engaged in Public Debate—

By Rev. Thomas W. Woodrow

1st. Keep cool. Keep yourself under perfect control. No matter what your opponent says or does, "Remember under all circumstances keep an even mind."

2nd. Keep your mouth shut when your opponent has the floor; speak not one word when the opponent is speaking, and by the shake of the head do not indicate yes or no to anything he says. Be oblivious to his remarks and do not appear to notice what he says. Refrain from nervousness; sit still.

3rd. If on the affirmative make a full, logical and clear presentation of the question to the audience, before referring to any thing the opponent may say or has said. Don't be led off from the logical issue. If on the negative make a full, clear and logical presentation of what you deny. Only this and nothing more.

4th. Be glad if your opponent does not touch the arguments that you offer, but spends his time in personal abuse and misrepresentation. Keep your eye on the audience and control them, not your opponent. You may have made arguments that your opponent can't answer, and he gives evidence of it by leaving them alone and pitching into you personally or misrepresenting what you have said. The audience knows, and they will appreciate it if you wait till you get the floor and briefly mention what the audience already ralizes. Mention it briefly and do not dwell on it.

5th. Pay no attention to any thing that your opponent says except what he says bearing on the question in debate. "Hew to the line and let the chips fall where they will." Follow the line of logic and if you are on the right side of the question, as you are when you affirm Socialism, all the shafts of sophistry, misrepresentation and personal abuse cannot harm you and victory is sure. If your opponent tells an anecdote and raises a laugh at your expense, it is easy to tell another, recreating the audience by a laugh at his expense, and "he laughs best who laughs last." But he must do this first and don't be in a hurry to follow him in this matter and wait till the audience demands it. Keep your finger on the pulse of the audience. As a general rule, however, pay no attention to what he says when he talks off of the question.

These rules I have followed in many debates in the last thirty-five years and I find they are easily followed and work like a charm. Then one in public discussion keeps cool and does not allow himself to be disturbed, he feels better and does better.

Hobart, Okla.

ON COUNTING ONE'S CHILDREN

By Eliot White

We are familiar with the proverb's warning not to "count your chickens before they are hatched." But I for one have not yet heard any precept to count your children before they are grown up.

Indeed, I should never have dreamed there was the least need for such counsel, were it not for the incident I wish to tell of here. But this does show, very convincingly, that it is necessary to "take account of stock" now and then, not only in one's store or barn or house, but even in one's family, especially if this is anywhere near the "old-fashioned" size.

I can scarcely hope to have this experience of mine readily accepted as sober fact; indeed, I should have found it hard to believe if I had heard or read of it elsewhere. Nevertheless I am going to report it "plain and unvarnished," and simply prefix my affidavit that it is the exact and unblended truth.

During my term of interesting service as a young minister in Grace Episcopal chapel, in the tenement district of New York City's "East Side," the clergyman in charge undertook the task of revising the voluminous "card catalogue" of the parishioners. On the cards in this collection must be recorded the names of father, mother and children of every family connected with the chapel, together with information as to baptisms and confirmations, and the children's birth years.

As the chapel numbered about a thousand families on its rolls, it will be understood that the "vicar" was undertaking no light labor in bringing the card catalogue up to date, and that he needed the energetic assistance of his whole staff of workers.

My portion of the huge parish covered East Fourteenth and Fifteenth streets. The calls I had to make involved climbing enough dark tenement stairs to have taken me up a second Tower of Babel if all the flights had been joined end to end. There were smells of a hundred varieties (and scarcely one of them pleasant) to encounter. There were people of every temperament, from gruff to cheerful, to interview. And yet, with all the difficulties, there were so many interesting experiences to meet, that the visitor went his rounds, notebook in hand, with almost the zest of adventure that the explorer of a new country must feel.

One afternoon my route brought me to the door of a German cobbler, whose wife had died several years before, and who was now bravely struggling against heavy odds to earn a living for himself and his sons, and at the same time to take some kind of care of the motherless lads.

I met two of the boys playing on the sidewalk in front of the entrance door, another, who was too lame to do much walking, was sitting near the threshold in a little wheeled cart he had made for himself, while inside the room I found two more boys rolling on the floor near the father's chair.

After greetings were said, I explained the special purpose of my call, and asked if he could furnish me the full names of all his boys, their birth years and particulars as to baptisms and confirmations. He responded that he could do this readily, since his wife had always kept the family records carefully in the proper pages of their big Bible.

Then he went to a shelf, took down the heavy book and opened it on his knees to the page of "Births." While he was turning the leaves I asked, "Just how many boys have you, Mr. ———?" "I have seven," he replied, "and that's a good many to feed and clothe, I tell you!"

I heartily agreed with him, and told him frankly that I did not see how he managed it. And then, as he began reading the names and birth years, I took them down in my notebook.

When the certainly imposing list was completed, I began counting over the names just to make sure I had the correct number of children, and to my surprise made a total of eight instead of the seven he gave in reply to my inquiry as to how many boys he had!

"But one of your boys is dead, then?" I asked. "No, no, I guess not," he declared emphatically, and added that I would be certain they were all alive if I could see them eat.

"But you said you have seven boys, didn't you?" I asked. "Yes, that's right, seven," he assented. "But you've read me eight names from the Bible," I persisted. "O, no, I guess not," he replied, "that couldn't be!" "Well, you can count them over yourself," I said, handing him my notebook. He took it, and laying it on the open Bible beside the list in his wife's handwriting, he slowly plodded through the two columns, comparing name with name and date with date.

At last he looked up with eyes full of amazement, and shaking his head as if puzzled beyond recovery, declared, "Well, I have got eight boys, after all."

The situation was embarrassing, to say the least. No book on manners I ever saw suggests the tactful thing to say when your host and yourself make different counts of his children, and he finds that you are right and that for years he has been feeding, clothing and sheltering a whole solid boy more than he thought he had. I think I made some desultory remark about the difficulty of attending to details in an over-busy life, and then changed the subject.

But I know that I had to leave the poor cobbler in a kind of bewildered trance, and in imagination that evening I could see the lonely fellow counting over and over in astonishment the eight young heads bent hungrily over the meal his hands had prepared for them.

If there is any "moral" from this narrative of fact, it certainly must strengthen the growing modern conviction that for children's and parents' sakes together we—the rest of us—the whole people, must provide and gently enforce something better for such a family than the haphazard "letting alone" it mostly receives as yet.

The cities (has the country some, too?) are full of such overworked, bewildered parents as this honest German father, even if they do count their children more accurately than he. And as we hope for a new generation comprising more citizens than that human waste so terribly named "riff-raff," we—churchmen and non-churchmen together—must quickly find some common ground from which to urge "The children's welfare the public concern."

THE LAW OF THE SURVIVAL OF THE FITTEST

By Elam K. Sheldon

How often we are told that Socialism is against the law of the survival of the fittest, and that that law is the universal law of progress. Let us examine this claim for a little.

We dare lay down the principle that the law of the survival of the fittest is not fundamentally or universally the law of progress, but only incidentally so.

The universal law of progress is that each form of life is bound by the highest law which it is capable of fulfilling. The lowest forms of life are found in the element which furnishes their food. The only thing of which they are capable is the absorption and assimilation of that food. The next higher form of life is one which is capable of motion. It must move about in search of its food. If it refuses, and remains stationery, it starves.

Ascending still higher in the scale of life the animal comes in conflict with other animals seeking the same food. Then comes into play the law of the survival of the fittest. If any animal, like the turtle or the tortoise, refuses to fight, and pulls itself into its shell where it will be safe, it soon becomes incapable of fighting and is condemned to drag its house around with it through life. But shall we ascend no higher in the scale of existence?

As Edwin Markham has so beautifully said, "Man was made for the adventure of love." Man knows the law of love, a higher law than the law of the survival of the fittest. He is, therefore, bound by that law. Obedience to the brute law of the survival of the fittest means for man, degeneration.

Obedience to the law of the survival of the fittest makes of the lion and the tiger splendid brutes. That is what it will make of man if he follows it!

"Let dogs delight to bark and bite,
For God hath made them so.
Let bears and lions growl and fight,
For 'tis their nature to."

But let us "attain unto a full-grown man, unto the measure of the stature of the fullness of Christ." "Dealing truly in love," may we "grow up in all things unto Him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part. maketh the increase of the body unto the building up of itself in love."

CRIME AND CRIMINALS

By W. H. W.

"Criminal nature! That's the kind of talk that makes me sick. I tell you, there isn't any! Come right down to it, and this thing they call 'criminal nature' is only human nature at its worst. Look at those men! Take 'em one at a time. Honest to goodness, I've been on many a camping trip with fellows that weren't half as fine and likeable and square. When theorists talk to me, I tell them that the real, 'criminal problem' is to get rid of these criminologists that fill the people with a lot of solemn dope about criminal eyes, criminal ears, criminal mouth, and that sort of stuff. It's all poppy-cock. * * * It establishes hard and fast preconceptions in the average mind, and makes for instinctive prejudices and fake conclusions. Every man who gets arrested is necessarily a criminal, the place for criminals is the penitentiary, and the purpose of the penitentiary is punishment. It's all wrong. History doesn't hold an instance where cruelty ever cured an evil. * * *

"After all, what is a penitentiary but the human record of society's own crimes and failures? Would God have taken such pains to make the world beautiful if He had meant to put evil into the hearts of men? The prison, with its wretched huddle of unfortunates, is the result of our greeds, rapacities, and ignorances. Slums, saloons, predatory wealth, social and industrial injustices, debasing environments, lack of opportunity, corporation corruption—these things make crime and criminals. We must get at the social and economic causes—remove the curse of involuntary poverty, equalize opportunity."

These remarks are from the warden of the Colorado penitentiary, an official who has earned the right to speak with authority upon this subject by his humane treatment of prisoners under his charge.

Convicts in the Ohio Penitentiary recently went on strike. They complained against being compelled to operate a dangerous machine that frequently tears off their fingers. This machine was operated in the service of contractors, and in violation of the law which provided that all contract work should cease. The State locked these men up for violating law and then violated its own law in the interest of contractors' profits.

"The real cause of the crime that is being committed today is that 95 per cent of the people don't care what harm comes to the other fellow so long as it doesn't happen to them.

"If a change does not take place in the existing conditions, which will stop the rapid increase in the number of unemployed, I predict, with all sincerity, that by 1915 there will be such a revolution as will make the millionaire afraid to step outside his home for fear of having his brains blown out by the starving man who awaits him.'—Dr. George W. Galvin, in Boston (Mass.) Post.

HE BEGINS TO SEE

The Rev. George Chalmers Richmond, rector of St. John's Episcopal Church of Philadelphia, who seems to be one of those clergymen who are more concerned about the safety and welfare of the rich than they are about the wrongs of the poor, recently delivered himself of the following concerning the Astor will:

"We are filled with a patriotic shame after reading the will of John Jacob Astor, made public in New York last week. He was a man of great wealth, and as such he stands forth at the bar of judgment before the Christian conscience of the American people. What our American multi-millionaire must remember is this: That if he expects to shine in glory hereafter he must reveal certain traits of the gleam to us who are his contemporaries.

"No man ought to be able to leave more than $2,000,000 at most, after giving away generous sums to religion, education and charity. We must so order our laws that such estates as Astor's will be impossible in the future. America is no place for multi-millionaires. We are a nation set in the universe for the building up of God's kingdom of love and righteousness.

"We need to look ahead and make laws which will prevent fortunes like this from reaching such a high figure. It is a disgrace to leave a fortune of $50,000,000 in these days. The state must step in and settle this question, or some day we shall have a Congress practically Socialistic in both houses. And then we shall see what property is worth in the eyes of our masses of toilers, who are as crushed and beaten in some of our industries as in Russia."

This minister's apparent ignorance of the ethics of the Bible is only equaled by his ignorance of economics. If a man should go to work for $3 per day, 300 days in the year, and could save all he received, spending nothing for food, clothes or shelter, it would take him 2,222 years to save the amount that Dr. Richmond arbitrarily places as the limit of wealth that a capitalist may filch from the working class without losing his soul. W. H. W.

A TRUE MINISTER

The following brave words were spoken by Rev. A. Lyle De Jarnette of the University Heights Christian Church of San Diego, Cal., anent the free speech fight which is disgracing that city:

"The surprise is not that the criminal is a criminal. The surprise is that a professedly Christian society will permit those conditions to obtain that encourage criminality. In view of the indifference of so many churches to human welfare, the surprise is not that men revile the church; the surprise is that the church repudiates the revilers and sanctions the club for their heads, while pretending to preach the Sermon on the Mount.

"Is it not a false presumption that only respectables can know the truth? Why judge a man's knowledge of the truth by the quantity of his knowledge or the quality of his coat? Think of the church which says, 'Oh, mercy, no! We do not want any woman of the red light district to worship here; she would contaminate us.' Yet that same church may have no scruples about giving its front pews to those who make the red light district possible.

"Is the pulpit free? There are ministers so absolutely dead to the demands of social justice that they do not know whether they are free or not. And how can we have a free press so long as the newspaper is dependent upon the good will of the advertiser?

"It is the fearlessness of the press and the church that leaves no alternative to the man who is without social standing and without money to hire a hall, but to speak in the street. Of course, many soap-box orators are unwashed and ignorant, but must a man keep his mouth shut merely because he is uncouth? If his language is libelous and incendiary, there's a law to which appeal may be made; but must the right to free speech be denied to all because a few abuse it?

"Those who are enjoying the privileges of luxury do not like to be told that they are grinding the poor; those who pay inadequate wages do not like to be told they are encouraging criminality."

GREAT SPECIAL EDITIONS

The great special editions of the Christian Socialist are for special people. The Catholic, Methodist, Church of Christ, Lutheran and Episcopal are for ministers and members of these respective churches. They should each be distributed liberally at the doors of these respective churches on Sunday as the people come from worship. THERE IS NO BETTER PROPAGANDA PLAN THAN THIS.

We have also the Thompson special the Prosser special and the A B C of Socialism special, which magnificent matter is unsurpassed for use at any church or any home.

And the Hill special, which so tremendously answers and exposes Rev. J. Wesley Hill, the notorious capitalist ministerial decoy, should be used among all preachers and all churches. While the last great special, devoted to the Men and Religion Forward Movement, containing the scathing and convincing articles of Rev. W. A. Prosser and Rev. E. M. Duff, should be used largely wherever Raymond Robins speaks and wherever the M. & R. F. M. holds its meetings.

Comrades, the above specials are absolutely unequalled as Socialist propaganda matter.

Get your branch to order a big bundle.

Prices, in bundles of ten or more, one cent per copy, postpaid; 500 copies, $4.50; 1,000 copies, $8.

TWO PROPOSITIONS

1. Send us lists of picked names of men and women, with 5c per name, and we will send to their individual address a bundle of six assorted samples of the Christian Socialist including two of our recent special editions. As we have to address the wrappers for these, it is a very great service for so little money. Send the names of preachers and teachers upon separate sheets plainly marked.

2. Send us the money—all you can spare—and we will send (for each 5c you remit) six assorted samples of the Christian Socialist to a minister of any denomination you prefer. (We have the year books of the various churches with the names and latest addresses of the ministers.)

These two plans afford you a chance to use your campaign money to the best possible advantage. Begin now. Better circulate these papers now before the old party excitement and prejudice rises too high. Now is the time to strike. A dollar spent now for campaign material is worth two spent during the last exciting months before election day.

The Socialist Crusaders have undertaken a work worth doing. Have you joined them? You are invited.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Amos M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR JUNE 9

Hearing and Doing. Matt. 7:15-29. Luke 6:39-49. James 1:19-27; 2:14-26.

GOLDEN TEXT: Be ye doers of the word, and not hearers only, deceiving your own selves. James 1:22.

The question at issue in the lesson is really twofold. First, what is religion and who is religious? Does religion consist in creed, faith and ceremony, or in justice, truth and love? Is he religious who believes a fixed formula, attends religious services and performs ecclesiastical rules, or he who practices the will of God everywhere? These are pertinent and important questions, no less now than in the days of Jesus. The Bible is replete with matter on both questions.

Biblical Religion

What is religion according to the Bible? The first real attempt we have of a clear cut definition is found in the 20th chapter of Exodus. We call this the Ten Commandments. It might be better called the constitution of the Jewish nation. It was their organic law, covering their religious, political, economic, civil and domestic relations and activities. But whatever we name it, it is authoritative and binding. It declares the unity and supremacy of God; that man shall not worship nor make a physical representation of God; that he shall not swear falsely nor perpetrate fraud in the name of God and religion; that he shall work six days and rest one; that parents shall be held in honor and treated kindly by children; that man shall not kill man; he shall not steal or lie to or against a neighbor, and that he shall not covet anything, **anything** that is his neighbor's. Pushed to the extreme, it may be said that three planks in this platform deal with the supernatural. But the rest of the seven deal with the mundane. Accepting the "Commandments" as the religion of the Jews, and still binding upon the Christian world, we see that, at most, less than one-third per cent of it deals with metaphysics and more than two-thirds with social affairs. This was a mixture of supernatural and natural, politics and religion, secular and sacred, with the preponderance of emphasis on the natural, political and secular. **The religion of the Jews was a social order of justice inspired by the conception of a supreme common God.**

If we accept Jesus as an authority on this matter, He forces us to say that the content of both the "Law" and the "Prophets" is reducible to two simple rules, **love to God and love to man.** This is an equal mixture of natural and supernatural. If we go as far as the Apostle Paul, we must say that the "whole law is fulfilled in one word, even this, **thou shalt love thy neighbor as thyself.**" This makes the expression, if not the content, of religion to consist in one hundred per cent of social relation and activity.

The divorcement of ethics and religion secular and sacred, physical and metaphysical was absolutely foreign to the thought and practice of Jesus. Religion conserves the interests of both or neither. John was in full accord with this when he said: "If any man saith he loves God and hates his brother, he is a liar and the truth is not in him."

At another time, and in the midst of the most profound utterances that ever fell from His lips, Jesus laid down this broad and all-inclusive religious principle: "All things whatsoever ye would that men shall do to you, even so do ye to them." Then He adds: "For this is the law and the prophets." That is to say, this is the essence of true religion advocated and enjoined upon all by both Moses and the Prophets.

Another definition of religion worthy of special notice, because of its great importance, is that given by James, the brother of Jesus. He said that "Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world." Note carefully that it is "pure religion," not in the estimation of a given age, institution, synod, convention or men, but in the mind of "our God and Father;" and its function is to look after, support and defend the weak and dependent members of the human family without bearing the taint of the contemptible "ways" of a mammonistic social order.

From what has been said it is very evident that **religion is Divine in its origin and nature, but tremendously social in its expression and practice. It has God for its source, but man for its objective.** Like the Christ's, its mission is to give men life, liberty and fraternity. **Religion in justice, love and truth; and its mission is the establishment of a social order in which these principles can be practiced every day in the year and in every relation and activity of human life.**

The Biblical Christian

Who is the true religionist, the faithful child of God, the honest Christian? He who practices faith, justice, love and mercy. If justice, mercy, faith, love constitute "the weightier matters" of the law, as Jesus said they did, then he or she who practices these principles is the real and only religionist.

The Psalmist was confronted with the question, "Who can sojourn in Thy tabernacle? Who shall dwell in Thy holy hill?" That is, who is a good man fit to stand the scrutiny of a just God? His answer is: "He that walketh uprightly, and worketh righteousnes, and speaketh the truth in his heart; he that slandereth not with his tongue, nor doeth evil to a friend, nor taketh up a reproach against his neighbor; in whose eyes a reprobate is despised, but who honoreth them (not Catholic or Protestant, Jew or Gentile, native or foreigner) that fear God; he that sweareth (in the interest of truth and justice) to his own hurt and changeth not (under pressure); he that putteth not out his money on interest (to rob and enslave the people), nor taketh reward (graft to lie and cheat in press or pulpit, court or legislative) against the helpless innocent." Read the 15th Psalm for yourself and see what it does say. The man who is religious according to this Psalm "shall never be moved," even by the presence of a just God. The practice of this Psalm, in a mammonistic social order, will bring not vast fortunes, exalted positions and high praise, but poverty, ostracism and contempt. And yet to be a true religionist the practice of the principles named in the Psalm is necessary.

Micah faces the same problem. He asks: "Wherewith shall I come before Jehovah and bow myself before the high God?" He then enumerates several ways: "Shall I come before Him with burnt-offerings, with calves a year old?" No. Well, then, "Will Jehovah be pleased with thousands of rams, or ten thousands of rivers of oil?" No, Jehovah's favor cannot be secured with these. Well, then, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Still he finds no solution to his problem. Costly and precious as these gifts are, still must he say, No, they do not meet the requirements. Then does he declare, "He (God) hath showed thee, O man, what is good, and what doth Jehovah require of thee?" Why, "to do justly, and to love kindness and to walk humbly with thy God." This is the Divine requirement.

At one time Jesus declared to a few new converts: "If ye abide in my word then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Then said his critics, "We are Abraham's seed, and have never yet been in bondage to any man; how sayest thou, ye shall be made free?" Their contention was that because they were blood descendants of Abraham, and Abraham was a "friend of God," therefore they were friends of God. Jesus tore the mask off this and showed that a sinless life, the practice of truth and justice, and not blood relationship with any one, constituted true piety. "Every one that committeth sin is a bond-servant of sin." "I know that ye are Abraham's seed; yet ye seek to kill me because my word (the lo[illegible] of truth) hath no place in you." It is moral, not physical, relation that constitute the true apostolic succession. "If ye were Abraham's children (ethical descendants) ye would do the work of Abraham." Neither the Jew nor the Gentile, no matter who or what he is, can be "good" with murder in his heart, blood on his hands, or a lie on his lips.

In Luke 6:39-49 and Matt. 7:15-29, Jesus exhorts men to beware of people who make pretensions to religion on the ground of so-called religious activity, but lacked in practice its ethical content. They are self-deceived and a social menace. They are blind guides who fall into the ditch and lead all who follow them to the same slush-hole. Note the words of Jesus: "Not every one that saith, 'Lord, Lord, shall enter into the kingdom of heaven?' but he that **doeth the will of my Father,**" he shall get in. "Many will say to me in that day, 'Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name do many mighty works—did we not believe, fast, pray, go to church and do many notable things for our church?" YES, all this is true—too true, "but then will I profess unto you I never knew you; depart from me, ye that work (in every day life) iniquity." It is iniquity, **social iniquity,** that damns society, ecclesiastical exercises notwithstanding. Doing **God's will,** the practice of social justice, is the thing that Jesus said would save men and the world. The hearer is like a house that is built on a sandy foundation; it is labor in vain. Neither can it stand in the hour of actual test. It is the **doer,** the man that hears and practices truth and justice, that stands forever.

Jesus never wearied in emphasizing this thought. See the "Last Judgment," Matt. 25:31; the "good Samaritan," Luke 10:25; "Dives and Lazarus," Luke 16:18. "If ye love me, keep my commandments." "If ye abide in my words and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "He that keepeth my commandments, he it is that loveth me." "He that would be my disciple, let him take up his cross, deny himself and follow after me."

"A hamper with words overflowing,
  Weighs less than a handful of deeds;
A touch of the Christ that is in you
  Does more than mountains of creeds."

The Christian Nation

Biblical religion is justice, mercy, love and truth; and he is a Biblical Christian who practices these principles seven days each week in every relation and activity of life. This is the testimony of Moses, David, Isaiah, Micah, Jesus, Paul and John, seven of the greatest writers in the Bible. They are the greatest religious authorities in the world.

What is true of the individual is also true of our nation in particular and of present world-wide civilization in general. Judged not by our theories and utterances, but by our constitutional law and practices, we never have been, and are not now, Christian. We may be moving, and we are, in the direction of a genuine Christian civilization: but this is not because of our law and practices, but in spite of them. Our social order is a competitive commercial industrialism, with profits as the incentive and the private ownership and control of the means and opportunities of life as its goal. Our laws, from state and national constitution to the latest legislation, are framed to support and conserve this order. This is not only non-Christian, but positively anti-Christian. Being such in base, we can be nothing less in practice. Hence the injustice, fraud, deception, hardness of heart, lack of faith, love and truth in our social, political and commercial spheres today. The present social order Christian? Our nation a Christian nation? As well call hell and its government Christian! A Christian city, a Christian nation, a Christian civilization are yet to come. They are still in the future. They can never come while capitalism rules the world. But they will come, for capitalism is doomed to die. It must give way to Socialism. Collectivism is the successor of individualism. **When collectivism shall take possession of the world's resources and guide human activities and relations, then will the world begin to build up a civilization based upon and made possible by the daily practice of the fundamental religions and ethical principles of Moses, David, Isaiah, Micah, Jesus, Paul and John.**

Students of Chicago University protested against the action of some of their fellows who acted as strikebreakers for the Newspaper Publishers' Association. One of the speakers was Prof. R. F. Hoxie, who holds a chair in the department of political economy. Said Prof. Hoxie:

"Scabs lower the standard of living. The unions have raised the standard of working conditions. It may be that those students of the University of Chicago who are acting as strikebreakers do not understand what they are doing. They come from the middle and employing classes and cannot appreciate the point of view of the worker. It is a problem which you all ought to understand. No student should be willing to go and help to lower the standard of the working class by scabbing. We must educate the students of the University of Chicago to have a better conception of the labor question."

News and Views

By WM. H. WATTS

The Socialist Party is on the main line, steam up to the popping point, throttle wide open, and we are not going to stop this side of the Co-Operative Commonwealth. With the exception of the selection of Barnes as campaign manager—that was a bad break—the convention at Indianapolis could hardly have done better if this scribe had gone down there and bossed the job himself. The convention showed a statesmanship in handling the agrarian question, the industrial union question, direct action sabotage and other forms of violence in industrial disputes, and in framing the platform that every American Socialist should be proud of.

"The Socialist hosts are gathering fast.
  We're going to win! We're going to win!
All lands resound our bugle blast,
  We're going to win! We're going to win!
From shore to shore, from pole to pole,
From rapturous heart, from saddened soul,
The gladsome strains triumphant roll—
  We're going to win! We're going to win!"

* * *

Talk about patriotism; Read the new platform. A country in which that program was in operation would be a country to love, to be proud of, and to live and die for. When we get that program fairly under way we will all get so patriotic that we shall have hysterics of joy every time we see the Stars and Stripes. We will be willing to stand up when the "Star-Spangled Banner" is played, and even stand on our heads and beat time with our feet.

* * *

Save this for reference. It is Section 6, of Article II, of the new constitution of the Socialist Party adopted at Indianapolis:

"Any member of the party who opposes political action or advocates crime against the person or other methods of violence, as a weapon of the working class, to aid in its emancipation, shall be expelled from membership in the party. Political action shall be construed to mean participation in elections for public office and practical legislative and administrative work along the lines of the Socialist Party platform."

* * *

The Women's Journal contains the following interesting item concerning the town of Santa Monica, Calif.

"The mayor of Santa Monica has appointed seven women as an advisory council. He had announced in advance that, if elected, he should do so; and he kept his word. He chose seven women of ability and prominence, without regard to party. One of them had actively opposed his election. The mayor invited them to meet with him at stated times and make suggestions for the good of the city. As a result, California papers say, more improvements have been introduced in Santa Monica during the last few months than in the previous half-dozen years; and the mayor declares himsef highly satisfied with his experiment. He says he had feared that the women might urge too drastic and revolutionary changes, but they have shown a clear perception of what is immediately practicable and what is not. Without trying to turn everything upside down at once, he says they are gradually but steadily making things better, raising the tone of the amusements at the beach, beautifying the city, providing better protection for children, etc., etc. Another interesting fact is that St. Monica's city mothers are showing themselves more constant in the discharge of their civic duties than the city fathers. The council consists of fourteen men and seven women advisers. The men often neglect to attend the meetings, the mayor says, but the women are almost always on hand."

* * *

Common Pleas Judge William L. Dickson refused to grant a blanket injunction sought by the head of a bill posting company against the international and local unions of sign writers. Said the judge:

"A union as such cannot do an illegal act, however illegal acts its members may do, and I will not issue an injunction against a union. Further, I could not punish a union for violation of any order; therefore, an injunction against a union would be a mere bogy. The court is not constituted to frighten men by threats which cannot be carried out. I will issue an injunction against any individuals who may be named as commit-